A U M

The Gods, men, and evil spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful." Therefore let this triad be taught: Subduing, Giving, and Mercy.—*Brihadaranyaka-Upanishad.*

Do not despise every person, nor apprehend all things impossible; for there is no man who hath not his moment, neither a thing that hath not its place.
—*Son of Azai in Hebrew Fathers.*

Provide yourself with an instructor, and put thyself out of doubt, and do not accustom thyself to give tythes by guess.—*Gamaliel; ib.*

THEOSOPHY

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THE ADEPTS IN AMERICA IN 1776*

(BY AN EX-ASIATIC.)

THE following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1883.

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The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, *"nature and nature's god"* are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such *as life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized* nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservation, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For *"Common Sense"* he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertion with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country?

His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In "the Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means.*" Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*"

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U. S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appear the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world . . . there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The design 'of the seal' was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not

*9 Sparks, 49.

only was this change unauthorized, but the cause for it is unknown. (†) When the other side is cut and used, will not the new order of ages have actually been established?

More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Governmen in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK,
June 25th, 1883.

Theosophist 5 79 also see page 223 of Theosophist Vol. 5

ADEPTS AND POLITICS*

BY CHHABIGRAM DOLATRAM *(Dikshita.)*

THE perusal of an article headed "The Adepts in America in 1776," published in the October number of the *Theosophist,* has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made "without the knowledge and consent—as far as he knows—of the Adepts." The views advanced, however, falls in, entirely with those held in general by the Theosophical Society, and the Editor of the *Theosophist* is the sole authority on a subject of this sort.

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (bye the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsequent operations, were preconceived in the minds of these Ma-

†See U. S. State Dept. archives.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1883.

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hatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw, who, in a self-constituted Court of Justice, tried and condemned to death, his lawful sovereign Charles I., under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner?

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it. Citizen Paine had no doubt long since been prepared for the work; but it was to Danton, Robespierre and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionists. Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw "a vast scene opening before him," and in another place that "some thoughts bolt into the mind of their own accord." If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the

highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps of Missolonghi? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time, appeared in your very interesting journal in proof of the existence of *the Mahatmas,* have failed to bring convictions home to me.

BROACH,
27th October 1883.

EDITOR'S NOTE.—Our Journal is open to the *personal* views of every Theosophist "in good standing," provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced falls in entirely with those held in general by the Theosophical Society?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the "Tibetan Mahatmas" at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706) died on the 17th (April, 1790) and was the youngest of the seventeen children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being "*alone* to enjoy or claim the extraordinary felicity of personal communication with the Adepts"]—would believe for one moment that any of the cruel, blood-thirsty heroes—the regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article "The Adepts in America in 1776," are a little too far-fetched by our imaginative correspondent. Presi-

dent Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the "lower Jehovah" of the old Testament—the Mahatma and Paramatma, or the "personal" god of Calvin and those Puritans who burnt to the greater glory of their deity—"ever ready for a bribe of blood to aid the foulest cause"*—alleged witches and heretics by hundred of thousands. Surely it is not the living Mahatmas but "the Biblical one living God," he who, thousand of years ago, had inspired Jepthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul "in the hill before the Lord;" and who again in our own age had moved Guiteau to shoot President Garfield—that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other "historical *charlatans*" (*i. e.* great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings —the "elect, and the Lord's anointed." And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine *"to supernatural* visitors" is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, "have failed to bring conviction home" to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, "I, the Lord create evil," the Mahatma" answers—"I, the Initiate try to counteract and destroy it."

GOLDEN SENTENCES OF DEMOCRITUS†

IT is beautiful to impede an unjust man; but if this be not possible, it is beautiful not to act in conjunction with him.

Sin should be abstained from, not through fear, but, for the sake of the becoming.

Many who have not learnt to argue rationally, still live according to reason.

Vehement desires about any one thing render the soul blind with respect to other things.

The equal is beautiful in everything, but excess and defect to me do not appear to be so.

It is the property of a divine intellect to be always intently thinking about the beautiful.

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*See *The keys of the Creeds*, by a Roman Catholic Priest.

†This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.

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THE CYCLE MOVETH*

"Let the great world spin for ever down the ringing grooves of change."
TENNYSON.

"The goal of yesterday will be the starting point of to-morrow."
CARLYLE.

THE great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men".

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopædias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an under-current appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, "a change"

*This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1890. 6

had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition —that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and demanded loudly recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phænomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phænomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phænomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phænomena contain *per se* or not the *proof of immortality,* demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work —they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be browbeaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent "Spiritualists". To oppose the strong tidal wave of the cycle there

remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogeys.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious, prejudices, finally broke through every artificial dam and over-flooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, "Spiritualism," as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phænomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great "Spiritual" flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which "Spiritualism" and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson. In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Material-

ism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable Law. True science had wisely endeavoured to make away along with the mental slavery of mankind, with its orthodox paradoxical God; *pseudo*-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo*-"Spirits" or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o'-the-wisps which looked at first sight as the most palpable proof of *an immortal Soul* in man*—*i. e.*, the alleged *communion between the dead and the living?*[1] Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilised centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever.

But, whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spirit-

*Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sarjeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous "Memoirs," published in Rooskaya Starina, 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

[1] We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of *seances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phænomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

ualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth", which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

. . . . "The most famous of our Russian authors, the "word-painter," a writer of Shakespearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und fur sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forthwith he commences to offer to himself and the world the most obstruse and insoluble problems. . . . The author of the 'Cossacks' and 'Family Happiness,' clad in peasant's garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolnikyi*,[1] visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to 'Anna Karenina' he creates his 'Confessions' and 'Explanations of the New Testament.'"

**Skit* is a religious hermitage.

[1] *Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits", who are not likely to gossip it out in a modern séance-room?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phænomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain "intelligences". Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as "Spirits of the Dead"—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en désespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by "impious foreigners" (in our case, those outside its fold) of adoring monsters and chimæras, and teaching "enigmas incredible to posterity". If our "sacred scribes and hierophants" are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names to bury deeper than ever the little of the esoteric-knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the "Secret Doctrine", the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:—

"To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence."

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's,* in which we read:

"I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . . Do you mean to say they do this without intelligence?" . . . .

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation* . . . " preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, "Demeter, and other Poems"—

The *ghost in man,* the *ghost that once was man,*
But cannot wholly free itself from men,
Are calling to each other through a Dawn,
Stronger than earth has ever seen; *the veil*
Is rending, and the voices of the day
Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,
. . . . . .
. . . . . .
Œonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth. . . . .

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but these are poetical licences. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences". One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society". As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which that the (original or 'Parent') Society at present does not cover". However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical

The italics are ours.

Society do not cover *esoteric* Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

> It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C. T. S."—by inviting

> "To its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind.*"

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the avoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher".

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

THE HERMETIC PHILOSOPHY*

[*Continued from January Number.*]

THE inscription said to have been found on the Smaragdine Tablet and to which reference was made in a former article, and which Dr. Everard refers to as containing the "*Elixir* of the philosophers," is further explained by the author of Isis, where it is also said "It is for the Hermetic student to watch its motions, to catch its subtile currents, to guide and direct them with the help of the *Athanor,* the Archimedean lever of the Alchemist."[1] It is further stated in plain words that this mysterious agent "is the universal magical agent, the astral light, which in the correlation of its forces furnishes the Alkahest, the philosophers' stone, and the elixir of life."[2] Now one great advantage to the student who follows carefully these hints is, that he soon discovers certain basic principles which reach far and wide, and in Hermetic language enable him to ascend from Earth to Heaven, and descend from Heaven to Earth, not in a vague, fanciful way, but as applicable to physical phenomena as to philosophical synthesis. These basic principles are not hypothesis, they are the *first principles of Nature,* as manifested in the phenomenal universe, a thread or clue to the labyrinth of phenomena.

There is a vast difference between modern and ancient science in regard to the Ether: The former hypothecates it to bridge a gap in phenomena and at once, as if ashamed of its weakness, turns its back upon it. Not so our ancient Hermetic brethren. Modern speculation regarding a fourth dimension of space apprehends the necessity for something beyond the old conception, as does physical science. And yet the latter reaches no solid ground, though the problem lies in the rubbish derived from analytical science, and the necessity which has compelled it to pay tribute. There is a logical, uniform, invariable antithesis in all manifested nature, which at once suggests the unmanifested. Sometimes the change of a letter or an accent in a word or its division into syllables produces wonderful results, *e. g.*, atonement, at-one-ment. So here in the phenomenal universe, nothing and no-thing are not synonymous. To say that the ether fills all space, penetrates the densest matter, and gives rise by emanation to the whole phenomenal universe, and yet that it is *nothing* is nonsense, but that it is no-thing is perfectly true. The ether is to the phenomenal universe what the 0 is to the mathematician, nothing in itself and yet from association, implication or involution, it enters into every form and quantity. Oken has shown[3] that there are really two zeros, or that zero exists as 0+ and 0—, and even here begins the science

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1. Isis Unveiled, p. 507, vol. I.
2. Ibid.
3. Physio-philosophy.

of symbolism in the ancient *Mathesis*. It is in this shoreless ocean of ether that suns and solar systems are suspended. It is the alkahest or universal solvent from which all forms and qualities of matter and life proceed, and into which they return. It is luminous, and yet the abode of darkness, the Unmoved Mover of Plato.

Take now the three dimensions of space, and we find the *idea* of length, breadth and thickness are associated with objects. Where there is no object upon which the eye can rest, we have then no length, no breadth, no thickness, *i. e.*, Ether, the antithesis of objective forms in which occur all phenomena. This ether is called the Mirror of Isis, because in it are impressed or mirrored all forms. When these forms are clothed upon then occurs, first, a *positing;* second, motion; third, the "picture" in the ether is involved and the outer material shape evolved. Nay, there is no first, second, third about it, for all occurs coincidently. The last analysis of physics is matter, force and motion; and these three, inseparable on the physical visual plane, resolve back into the ocean of ether, which contains them all *potentially*, and which sends them out as an indissoluble trinity. Compared with matter then, the ether is transcendental, and yet we cannot say it is nothing, as has already been pointed out. Now all life, all matter, all forms, are in their essence cyclic. This is readily seen in the colloidal forms incident to organic life, but even in crystalline forms, though often overlooked, it is none the less apparent.

In relation to objective manifestation, preserving the idea of cyclic form, the ether is spoken of as the center which is everywhere, and the circumference which is nowhere.

Proceeding now with the idea of center and circumference (as yet only an idea) let us imagine a globule of protoplasm to spring instantly into visual existence. The act of *positing* was geometrical, *i. e.*, "position without extension." Let this positing represent *force*, and extension represent matter, typically, (in all directions) but this tension and extension begets motion, all together; creation, from the hitherto "*without form and void*," *i. e.*, the ether.

What was the immediate coefficient of the positing? a picture, a Divine idea, an essential form, projected in the ether. This idea is now being clothed upon, or involved in matter, and coincidently the outer material shape and structure is being evolved. Here is an equation being solved, and from this on, it is easy to trace what occurs even under a good microscope. We are, however, interested in principles rather than processes, therefore we will preserve our typical sphere with its center and circumference.

We shall presently come back to the Smaragdine inscription, and then be able to see what a revelation it contains, and what a magical key it affords to unlock the doors of knowledge.

B.

[*To be continued.*]

THOUGHTS IN SOLITUDE*

IV.

AS said Solomon the wise, "there is no new thing under the sun." Our thoughts are but the thoughts of preceding ages. That this must be so will be apparent when one considers the Eternity behind. All possibilities of nature must have been realized and all thoughts thought in the—to us—dim past. And while the wheel of evolution still turns this must be so. At the apex of the orbit in each revolution, a few of the greatest souled ones have attained emancipation, a few have been able to lift the latch of the Golden Gate. But the remainder of the candidates in nature's school who have failed at the final test have again to begin the weary round, along with those evolving from lower conditions, with only so much light to guide them through the labyrinth of life as may have been enshrined in the traditions or religions evolved during the previous efflorescence of Humanity. How are they to regain the thoughts of the past and obtain some true interpretation of the mystery of life? All thoughts indeed are writ in the Akasa from which the Prophets and Poets of all ages have drawn their inspiration, and in proportion to a man's striving to get below the mere surface of things, will be the degree in which he succeeds in making part of that inheritance of the ages his own possession.

The scholar too would seem to have a part to play. What worthier object can be his than that of rendering intelligible in the speech of his epoch, the thoughts and ideas enshrined in the dead languages of the great thinking races of the past? The scholars of to-day, those who have drunk deep at the wells of Sanscrit and Greek learning, have indeed a heavy responsibility upon their shoulders. Were it not a worthier aim of life to make common property the thoughts and ideas of the sublime ancients than to wrap themselves as so many do—though there are one or two notable and glorious exceptions—in the self-gratulation of exclusive culture and stagnate in the memory of past achievement?

Those too who are animated by the Theosophic spirit, and who feel the supreme desirability of the path they are striving to tread, are bound to find words more or less appropriate to carry to the world a conviction of this supreme desirability, words which may convey some idea of the animating life within which is quite as much an embodiment of the scientific spirit of the seeker after truth, and the single-eyed determination of the man of the world to achieve his object, as of any devotional or religious feeling. Religion—in Christian countries at least—has been made far too much a thing of sentiment, it has its use no doubt in prompting to the initial effort, but when the path is chosen it would seem that

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single-heartedness of aim and firm determination were the dominant qualities required.

The thought that prompted the present paper was expressed in a foot note written by a friend in that mystical work of the middle ages "Theologia Germanica." The text expresses the thought that all that is, is well pleasing and good in God's eyes, while the foot note by citing one out of the many instances of earthly action so diametrically opposed to what the most optimistic could consider as pleasing to God, commands as the necessary corollary to the text its converse proposition.

Search as deeply as we may into Nature's life, and obtain though we may some intuition of the love which may be regarded as "creation's final law," that law in its working throughout all objective existence must still appear to us as unutterably hideous. The cosmos exists indeed for those who have extended enough vision, in other words the faith to see it, its picture may be seen in the depths of the soul, that very throne of God, but to us who tread the pathways of the world, who are daily brought in contact with the social evils of this generation, the crime, the ignorance, the poverty, the suffering, how can such existence appear to us other than a chaos? Is it not a veritable Hell on Earth? But is there no "best Philosophy" such as Shelley speaks of

"Whose taste
"Makes this cold common Hell—our life—a doom
"As glorious as a fiery martyrdom?"

The reproach of being unpractical is often made against those who are deeply imbued with the philosophic spirit—they may not have the ready panacea for the cure of existing evils demanded by the philanthropist, whose partial remedy he is so apt to consider as such, and to apply with ill-considered action—but they who look deep down see the real remedy, though their words may fall as vain sounds on the ears of the world.

The forces too that have long been set in motion are not lightly to be diverted from the goal towards which they have been hastening, and that goal is for us beginning to loom but too clearly in view. That child born of man's deep seated sense of justice (perverted though it may be) out of the dam, dire poverty, the shrieking red-clad socialist stalks among us, and following the inevitable law of retribution, over the people who have fallen deepest in the slough of materialism, and have been most dominated by the lusts of the flesh, is beginning to tremble the moan of the coming storm, while in their most populous cities the cries rise loudest. It may be too late now entirely to ward off the storm, but surely its fury might be mitigated were we even now to read the lesson aright.

To a people whose upper classes are pandered to by nameless lusts, and whose lower classes breed like beasts of the field, without recognizing, as the beasts do, a non-breeding season, to this adulterous and lascivious generation were it not a worthy aim to show by word and deed that *it is* possible to dissociate love from lust, and

that the loftiest emotion of which Humanity is capable has no necessary connection with the sexual bond? But what advance can be made till society recognizes that instead of offering a premium on marriage, they rather are worthy of admiration who can guard inviolate the sacred seed, under the influence of an aim the worldling knows not of—the aim of transferring the life-force from the material into the spiritual plane, with whatever results may accrue from this transformation of energy, of transcendental powers, or sweeter far the realization of the Platonic dream of union with our other half, the finding that with-in ourselves lay the twin soul which has been the object of our life-long search, in other words that in the microcosm, man, as in the macrocosm, God, are contained both the male and the female elements of existence.

What a contrast to this age of materiality to read of that old time when to prevent the depopulation of the country, it was necessary to enjoin each true-hearted Brahman to marry and beget one child before devoting himself to the main object of existence which should be to-day as it was then, the practice of Yoga.

But besides helping to counteract the dominant evil of our time another reason can be given for the practice of celibacy, though this lies more on the interior plane, and is therefore more a subject of speculation. For it is a satisfaction to think that by refusing further to swell the already overteeming populations, the ranks of the unborn are lessened to a smaller degree, that a few more souls continue to enjoy the rosy dreams of Heaven.

But though the general acceptance of a less gross form of life would greatly tend towards the amelioration of human existence, to expect it from this generation would seem like putting the effect before the cause, for what is there to impel towards any curbing of the passions while Ignorance holds almost undivided sway? All evils under which Humanity groans may indeed be ascribed to that baleful influence, and it is useless to lop off one of the hydra heads of the monster, while she is capable of replacing it by a still more hideous growth. Andromeda truly pictures Humanity to-day, but where is the redeemer Perseus to be looked for save under the shining garb of the occult wisdom? The worldly knowledge with its glittering train of physical sciences and mechanical inventions can never set Humanity free, it but weaves round its votaries still more deluding webs of darkness. But we may hope that Reason will once more "shed her beams of dawn" over the dim world, and that true faith will once more shine in the hearts of men, for when the knowledge has filtered in that this life is but one of an endless chain of similar existences, will not the futility of gratifying every whim of the senses, which must so often before have been gratified give place to the desire for freedom from such dominance, and to the yearning for some more lasting bliss? and when it is realized that our present thoughts and acts are the factors that determine our future lives and that the pain (or joy) of the present is the retribution of the past, will not a goad be fixed in the hearts of

many to drive them on the right way? and finally, when it is dimly perceived that the soul in past existences has experienced all heights and depths of earthly things—has realized all the sweets of wealth, of honor, of power, of love—that the bitter has been very bitter indeed and that the sweetest of the sweet has failed to give permanent satisfaction, will there not spring up in the soul a deep distaste for this loathsome life, a firm intent to pierce the veil of Maya that hides from us the celestial region?

This piercing of the veil, or to adopt a simile which will carry us a little further, this scaling of the mountain is conceived of in very different ways. To some it seems as the culmination of one gigantic effort, to others as the result of infinitely slow progress. It is now pictured as "the killing of the deadly serpent of self for which Supreme moment is needed a strength such as no hero of the battle field needs." Elsewhere it is described as the steadfast toil of the will "till efforts end in ease and thought has passed from thinking," as the gradual centreing of all thought in the eternal thought till all earth-born desires and fears die out through sheer lack of the nourishment whereby they may be kept alive. The truth may lie in the union of these two apparently contradictory modes of thought, or it may be that as the different natures of men impel them to different lines of action, the pathways are really different though conducting to the same goal, or it may be suggested that the desperate effort referred to above, the supreme moment when the strength of the hero is needed, may be symbolised in the action of one of the mountain climbers, who has strayed from the true mountain side, into some rocky cul-de-sac, up some misleading pinnacle. A desperate leap will doubtless be required of him to reach the true breast of the mountain again. But he who has started on the ascent with a true guide will not mistake the rocky pinnacle for the snow-clad summit. His progress will be fast or slow as the strength and will within him shall decide. Therefore to the aspirant should it ever seem like the steady ascent of the mountain for which are demanded all his combined energies of courage, prudence and steadfastness. And as the summit is approached, all dread anticipation of what the future may bring as well as the fever of personal desire and earthly passion will be left behind like the mist of the valley. Hope and Fear alike will disappear in the purity of that serene air.

And the love which could no longer identify itself with any one object of desire, or find any resting place on earth will have been gradually purged from all taint of animal passion, and will daily become more Godlike in its diffusion, until personal likes and dislikes melt away before its intensity of worship of the one supreme Perfection. All appearances of difference will then be blotted out—friends and enemies, kinsmen and aliens, yea, good and evil men—all will appear alike—for God only will be seen in all, and the bliss of Yoga will be attained.

PILGRIM.

MAHATMAS AND CHELAS*

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas, the pure man,* which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma,* and then to be re-incarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas,* being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya?* Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the

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MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge, i. e.,* experience, for "true *knowledge* brings with it faith." Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i. e.*, it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas,* the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship,* is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

NOTES ON "A LAND OF MYSTERY"*

To the Editor of the THEOSOPHIST—I have read with much pleasure your excellent article on the "Land of Mystery." In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the *No-*

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vemyra have once for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error, had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator, Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B. C. 2,000. With its aid and that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as Paz Soldan informs us in his *Geografiadel Peru,* a little colony there; and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless, it is an unquestionable truth. Chapter XVIII of the *Human Species* by A. De Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving us full particulars of all that is known about it. The shedding of light on a point, which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and, when found, to abide by it, be it at whatever cost it may be.

Amrita Lal Bisvas.

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantan hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon "recent researches" which "have once for all exploded that theory"—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that "there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean," for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left in numerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait, (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms) or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of "divarication caused by difference of climate, habits and *religious culture.*" M. Quatrefages may remain. as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—"Souvenirs d'un Naturaliste." He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory, about the migration by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untram-

melled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I, pp. 590, *et seq.*).

First.—We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

THOUGHTS ON THE ELEMENTALS*

YEARS have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of "Spirits." The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the *Prakrita* and the *Vaikrita* or *Padma*, the primary and the secondary) all evolved from the body of Brahmâ. The *Urdhwasrota* only,[1] of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phoenician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian stand-point as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognised as the attendants upon the Jewish Jehovah—were proclaimed *Devils*.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and, too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any "Spirits." If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who

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[1]The *Urdhwasrota*, the Gods, so called because the bare sight of aliment stands to them, in place of eating; "for there is satisfaction from the mere beholding of ambrosia", says the commentator of the *Vishnu Purana*.

can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his "Summer-land"—there are only *two orders of conscious* beings—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Count de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the "Spirits" of the Séance rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy *Karma*[1] in the shape of assassination.

The way he introduces the *Count de Gabalis* is worthy of attention.

"I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner*, 'Adore my son; adore the most great God of the Sages; and let *not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.*'"[2]

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism. "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord" in the above-named work. "I would have persuaded him (the author of *Gabalis*) to have changed the whole form of his work," he writes, "for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously

[1]The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc his native country.

[2]Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. 1886: Bath, Robert H. Fryer.

study . . . . . the which are certainly most dangerous to jest with." *Verbum sat sapienti.*

They are "dangerous," most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fires produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in "Angels," for many have seen them

> ". . . . . by the sick one's pillow—
> Whose was the soft tone and the soundless tread!
> Where smitten hearts were drooping like the willow,
> They stood between the living and the dead."

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the "drolleries" of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts,* whatever the garb they are presented in to the profane. Since the first kings began reigning "by the grace of God," countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their hunches and at their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at. . . .

This is a digression; but such works as the *Count de Gabalis* have to be quietly analyzed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty *railleries* and *gasconades* of that "satire," full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results—good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts*, whether of the *Right* or the *Left* Path, are also identical in many things. Thus *Gabalis* says to

the author: "The *Sages* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women*" (p. 27).

This is a *sine quâ non* with *practical* Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Dugpas* and *Fadoos* of Bhutan and India, one with the *Voodoos* and *Nagals* of New Orleans and Mexico,[1] *with an additional clause to it, however, in the statutes of the latter.* And this is to have carnal commerce with male and female Djins, Elementals, or Demons, call them by whatever names you will.[2]

"*I am making known nothing to you* but the Principles of the Antient *Cabal*," explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity . . . . they must finally resolve into nothing." . . . . "Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to *God* Face to Face, complained to him of the Unhappiness of these People (the Elementals), and *God*, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with *God*, has been made Partaker of the Divinity: the *Sylphs*, the *Gnomes*, the *Nymphs*, and the *Salamanders*, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy *as to be married to a Sage;* a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that *he Espouses one of our Daughters.*"

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

"No, no! Our *Sages* have never erred so as to attribute the Fall of the first *Angels* to their love of *women*, no more than they have put Men under the Power of the *Devil*. . . . . There was nothing criminal in all that. They were *Sylphs* which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so Just to us that we are all resolved by common consent utterly to Renounce *Women;* and entirely *to give ourselves* to *Immortalizing* of the *Nymphs and Sylphs*" (p. 33).

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, *and it is not those of Holland who will deny the fact*, with a recent event among their colleagues and co-religionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

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[1]We speak here of the well-known *ancient statutes* in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans' *Voodoo* does, when in the exercise *of his powers.* Every Kabalist knows this.

[2]The Jewish Kabalist of Poland and Galicia calls the female Spirit of *Nergal*, when bent on revenge, *to his help and to infuse into him power.* The Mussulman Sorcerer a female *Djini;* a Russian Koldoon a deceased Witch (*Vyedma*). The Chinese maleficer has a female *Houen* in his house at his command. The above intercourse is said to give *magic powers* and *a Supernal Force.*

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called "Spirits of the Dead", watch. Let those who *ridicule* our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are "Spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of Séance rooms, all of which facts have been proven as well as the existence of those visitors themselves—*why should not those same Spirits perform matrimonial duties as well?* And who are those "Spirits" and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine ——, —one of which authoresses we abstain from naming out of regard to the surviving relatives—that they are the actual "Spirits" of those two deceased ladies; and that the latter felt a "Spiritual affinity" for an idiotic, old, and slovenly Canadian medium and thus became his *happy wife* as he boasts publicly, the result of which union is a herd of "spiritual" children *bred with this holy Spirit?* And *who* is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (?!) intercourse. Let him think seriously over this, and then read the "Count de Gabalis", especially the Appendix to it, with its Latin portions; and then perchance he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,[1] and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries" of the Kabalists—and all those poetical, spiritual "Lillies" of the "Harris Community", the astral "Napoleons", and other departed Don Juans from the "Summer-Land", the "*spiritual* affinities from beyond the grave" of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. "Platon"—(a presumptious pseudonym to assume, by the bye) a dissatisfied *ex*-theosophist, tells the Spiritual-

[1] "Sub-Mundanes; or The Elementaries of the Cabala": with an illustrative Appendix from the work "Demoniality" or "Incubi and Succubi", by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporiety of the Incubi and Succubi would do as well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi" or "Spirits of the Dead" might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

ists (see *Light*, Jan. 1, 1887) that not only is there no re-incarnation—because the astral "spirit" of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is tom-foolery. "Without Karma re-incarnation cannot stand", and, since his *astral* informant "has inquired in the realm of his present existence as to the theory of re-incarnation, and he says he cannot get one fact or a trace of one as to the truth of it . . . ." this "astral" informant *has to be believed*. He *cannot* lie. For "a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts . . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness."[1]

Let us hope that the "astrals" of such eminent chemists as Messrs. Crookes and Butlerof—when disembodied, will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt for the present generation of Spiritualists, since the name assumed by the "astral control of a friend" was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good—goes for nought. And thus the "spirit-husbands and wives" must be also believed when they say they are this or that. Because, as "Platon" justly argues: "There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as this spirit says *they do,* the philosophy of Occultism in regard to re-incarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?"

This is high philosophy and logic. "The end of wisdom is consultation and deliberation"—with "Spirits," Demosthenes might have added, had he known where to look for them—but all this leaves still the question, "who are those spirits"—an open one. For, "where doctors disagree," there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, "every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity," says Sir T. Browne. This is no disrespectful cut at "Platon", whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, gave once a very

[1]The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those "Spirits" are not even "lying" Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy*. A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschell, puts it, "The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion".

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i. e.*, that Theosophists are, to say the least, in the same box with the Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the "universal experience", demanded by Sir John Herschell, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity: and since—whether in the writings and traditions of the East; in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the mediæval Theosophists and so on, *ad infinitum*;—since we find in all these, the same identical testimony as to the extremely various, and often dangerous nature of all those Genii, Demons, Gods, Lares, and "Elementaries," now all confused into one heap under the name of "Spirits"; we cannot fail to recognize in all this something "enduring the test of *universal experience*," and "coming unchanged" out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair minded witness to the doings of the "Spirits" in America, one that is neither a Theosophist nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was

slowly killing, and the Spirit-wives and husbands of the mediums?" Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediæval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the "Spirit World" and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

"Monstrum horrendum informe cui lumen ademptum" . . . . is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the Spirit World. But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other "Spirits" than those of the "dear departed" ones—to maintain that save *Nature Spirits* or Elementals, *Shells,* or Elementaries, and "Gods" and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of "Joes", and "Daisies", and other spooks and "controls". And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain "*non compos mentis*" or "victim to fraud and psychology"? &c., &c. When we say with regard to unbelievers that they are "a handful" the statement is no undervaluation; for it is not those who shout the loudest against degrading superstitions, the "Occult craze" and so on, who are the strongest in their scepticism. At the first oppor-

tunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "Departure of the Fairies". They are gone, says the poet:

> . . . . "They are flown,
> Beautiful fictions of our fathers, wove
> In Superstition's web when Time was young,
> And fondly loved and cherished—they are flown,
> Before the Wand of Science! . . . ."

We maintain that they have done nothing of the kind; and that on the contrary it is these "Fairies"—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "Wand".

Belief in "Spirits" is legitimate, because it rests on the authority of experiment and observation, it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom *"no man shall see* and live" (*Exodus* xxxiii. 20), shows him at the same time so human and so petty a God as to concern himself with the breeches[1] of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra*-Kosmic *Beings*, in fact, is logical and reasonable, while belief in an *extra*-Kosmic God is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses (*"See* I have *made thee a God* to *Pharaoh*, and Aaron . . . . . thy prophet" Exodus vii. 7) as the Egyptian monarch's deity, why should not "Pagans" be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyan Chohans. As Hare has it: "man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are

[1] "And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach" (*Exodus* xxviii, 42 *et seq*). GOD a linendraper and a tailor!!

created and finite in all respects, whereas God *is infinite and uncreated*". And if God is the latter, then God is not a "Being" but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyan Chohans are the "Living Ones"; that Principle the "Self-Existent", the eternal, and all pervading Cause of all causes, is only the abstract noumenon of the "River of Life", whose ever rolling waves create angels and men alike, the former being simply "men of a superior kind", as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,[1] *Bhoots*, and *Pisachas*—the Pagan, however, only to keep them quiet from *post-mortem* mischief.

Although these Gods are said to be "superior to man in some respects," it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolised in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience "Know ye not that we shall judge angels?" (I Corinth. vi., 3.,) and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which "hath not flesh and bones", but has still an external form.

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship "Spirits". This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed *ancestors*—the full significance of which name will be found

[1]The *Houen* in *China*, is "the *second* Soul, or human Vitality, the principle, which animates the ghost" as explained by missionaries from China; simply the *astral*. The Houen, however, is as distinct from the "Ancestor" as the *Bhoots* are from the Pitris in India.

in Vol. II. of the "Secret Doctrine", where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay *"nacha purarâvarti"*—"I shall not come back"—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors.* This "concentration," and the moon being a store-house of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature*—one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward.* The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar* wisdom esoterically, and not the "Lunar ancestor". It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the "Nabathean Agriculture," who wrote down "the revelations of the Moon". But there is *the other side* to this. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the *dark side* of the moon," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear

of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society. The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Komos.

H. P. B.

OCCULT ARTS*

No. I.
PRECIPITATION.

THE word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop," which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, (*a*) before the operation an invisibility of a mass of powder, (*b*) upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

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*This article was first printed by Wm. Q. Judge in *The Path* for October, 1893.

And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass a mass of substance in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It is has also been done unintelligently and as mere passive agents or channels, among mediums in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows:

1. That the precipitated messages are on rice paper;

2. That they are invariably in one or two colors of some sort of chalk or carbon;

3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable;

4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.

5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, conditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind.

(*a*), A precipitated picture or message may be on any sort of paper.

(*b*), It may be in black or any other pigment.

(*c*), It may be in carbon, chalk, ink, paint, or other fluid or substance.

(*d*), It may be on any sort of surface or any kind of material.

(*e*), It may be incorporated in the fibre of the paper and be thus ineffaceable, or lie upon the surface and be easily eradicated.

(*f*), It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

(*g*), It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

(*h*), As matter of fact, the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English.

Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observation, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages are two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly*, it is a fact long suspected and to many well known both in and out of the Theosophical Society that the Fraternity of Adepts has a cipher which they employ for many of

their communications: that, being universal, is not their handwriting. *Thirdly,* in order to send any one a precipitated message in English it is not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he formed it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain, How is it all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and, if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of elementals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H. P. Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died. They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: (*a*), that new communica-

ions need not be in a new style of writing, and (*b*), there is a danger that persons who seek either clairvoyants or mesmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations. The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy, it has been stated by the Adepts themselves, it is supported by the facts of psychic investigation inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H. P. B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo*, sound that has no significance, a confusion between words and knowledge delusive and vain altogether. And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition or that are not for the furtherance especially of Brotherhood cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

(*To be continued.*)

CORRESPONDENCE*

AN UNWRITTEN MESSAGE BECOMES VISIBLE.

New York, May 16, 1886.

Editor of the Path,

Dear Sir:—Could you explain the following?

A friend of mine, a physician, who is a rational agnostic and scoffer at all socalled supernatural things, relates the following curious mystery, which happened to him the other day.

He was sitting in his office holding in his hand a letter from one of his regular patients, which asked him to come as soon as he could. It being then towards 5 p. m., when his office hours are over, he was thinking whether he could go that day or not as he has an extensive practice. While thinking he found that the letter was gone. He searched for it on his table, but in vain. A strange feeling came over him as he could not even remember when he had receeived the letter, nor when he had opened it. A feeling that the letter had after all been a physical delusion he dismissed with scorn; he was sure it would by and by easily explain itself. However, the servant was sure that no letter had since 2 p. m. been delivered, as she never leaves the door during that time.

The next morning he called on his patient, who was very glad to see him, though being a little astonished that her daughter had been very sick the preceding day for an hour or two. It had soon passed over. "I am glad to hear that it is nothing serious," the doctor said, "I wanted to excuse myself for not coming yesterday. I received your letter only at 5 p. m." "My letter?" the lady answered, "I never wrote to you; it is impossible, for about that time I was with my sick daughter, and thought very intensely to write but as I had but one servant in the house I concluded to wait till my son came in. By the time he came, my daughter felt better, and so we concluded not to trouble you."

My friend went home, perfectly sure that in spite of all appearance, though no letter could be found after repeated searching—the lady had written but forgotten it. I can vouch for the truth of the story.

Remain yours fraternally,

H. P. L.

[The explanation by those who adhere to mediumship would be, that this was what they call, "a spirit letter." But at this time we cannot accept that proposition; it seems rather a degradation of what we call "spirit," and many alleged "controls" of mediums have deprecated the constant referring of everything to spirit agency, when in perhaps the majority of cases, "spirits" have nothing to do in the matter. Many so called extraordinary things occur every day which are attributed to spirits, or classed as hallucination, which really are due to the powers of the living man, their laws of operation being almost unknown to western people.

*This article was first printed by Wm. Q. Judge in *The Path* for June, 1886.

The true student of Raj Yoga knows that everything has its origin in the mind; that even this universe is the passing before the Divine Mind of the images he desires to appear.

Now in the case before us, the doctor must be a sensitive man who has the power, unknown to himself, of seeing very clearly the mental images passing in the minds of those with whom he is in sympathy. These impressions are quite common, but they are not usually seen as apparently visible things. Some receive them as images, others as thoughts and ideas. We are all constantly affecting each other in this way every day of our lives, but not everyone receives the impression in the same way. The variations of the operations of *manas,* which may be properly called "mind," are infinite.

The lady whose daughter was sick, desired very intently to see the doctor, and the message was probably formulated in her mind at once. This is evident, for she awaited the arrival of the son to whom she would at once have given it. That message thus formed was impressed in the astral light, and because of the sympathy existing between patient and doctor it immediately rushed into the sphere of the doctor, registering itself in his mind. He then saw in his hand a letter, which apparently he could feel and read. This was either, (*a*) the reflection from his mind, or (*b*) an actual momentary appearance in his hand of the astral message. It was never found again because it had no corporeal existence.

It would be easy to cry "spirits," but it would not be common sense. We might also say elementals did it, but that would infer that either the doctor or the patient has elementals devoted to them. Elementals do perform such things but the cases are not common, and therefore we are not justified in taking that explanation when neither party knows of elementals.

If the doctor had not been a sensitive man, he would merely have received the message and repeated it to himself as a sudden thought of that particular patient.

We know several persons of our acquaintance who habitually obey sudden impressions, causing them to write to absent friends, &c., always finding that they answer the other person's thought or written letter then on the way and undelivered until after the reply had been sent.

Let us then pay attention to these things in this light and not allow ourselves, except in known cases, to fly into the arms of alleged spirits or elementals.—Ed.]

ON THE LOOKOUT

The new Warfield-Belasco production, "Van Der Decken," recently presented for the first time in Washington, D. C., will prove of special interest to Theosophists, as well as to the thousands of people who recognize reincarnation as a fact in nature, without fully understanding this process of life in the light of the theosophical teaching. For the play, based on the familiar legend of the Flying Dutchman, really turns on reincarnation. As one reviewer writes:—

". . . Mr. Belasco has taken the familiar legend of the Flying Dutchman; fired it with his marvelous imagination; touched it with romance; dominated it with tremendous faith in reincarnation; saturated it with symbolism and tuned it to the call of every human heart for love and home.

"The central figure, Van Der Decken—played by Warfield—is the Hollander who blasphemously swore that he would double the Cape of Good Hope, despite all storms, if it took him until the sound of Gabriel's trumpet, and thereby bringing down on himself the curse that condemned him to beat about the cape forever. . . . Mr. Belasco's expansion of the legend gives hope to the wanderer by a promise that if he can find any woman, during the landings which he is allowed every nine years, who loves him enough to sail with him through all storms and never in the sight of port for the next nine years, the curse will be lifted. The lifting of the curse means death, but with a hope of reincarnation under happier conditions.

"The first act shows the wharves of a seaport town in the north of Holland a century ago. A group of superstitious sailors are discussing the legend of the Flying Dutchman when that unfortunate man himself appears on the scene. . . . In that act he meets Trintie Staats, young and beautiful, who is his wife of two centuries ago, but who has been reincarnated without the loss of appearance or disposition. She is about to be forced into an unpleasant marriage but is so attracted by the captain—who has recognized her—that she agrees to visit him on his ancient ship that lays in the fog, waiting to sail with the sunset. On board the ship in Van Der Decken's cabin he gently wakens her memory of a past existence and her love returns. He tells her the true explanation of the tragic curse upon him, explaining it was caused by his words which were born of an intense longing to be home—for the feel of her soft arms around his neck and the sight of the new baby. His eagerness drove him mad and he killed a sailor and defied the Maker. Then the curse that made him a wanderer was his punishment. But it wasn't a wicked impulse that set his mind unbalanced; it was the craving for her arms and the baby.

"At first the girl turns from him as a murderer, but her love prevails, and she announces that she will sail with him the next nine weary years to lift the curse and get him back. She swoons and then Van Der Decken, with a great effort, overpowers himself and sends her ashore unconscious, with a message for her peace and happiness. With his triumph over himself the name of God comes back to his lips.

"Nine years pass and the scene shows Trintie happy in her own home in the outskirts of Amsterdam. . . . Van Der Decken comes to greet her for the last time and bid her farewell; a farewell, however, that applies only to his present life. 'For,' he says, 'I leave nothing here that I shall not find again.' In another age their spirits will be reborn and united. Somewhere, sometime he will feel the soft arms and catch sight of the new baby."

Whatever its technical failings in the presentation of the reincarnation idea, this play will drive home to many minds the probable truth of this ex-

planation of the mystery of life. And was it not H. P. Blavatsky who once wrote that what the Western nations needed most was a realization of the truth of Karma and Reincarnation?

In one issue, and in the same column of the editorial page, of the leading newspaper of a great American city appeared the three items reproduced below. They are significant of the subtle, but no less tremendous, change in the thinking and the point of view of the intelligent minority of our Western race. The first item might be called a statement of the first fundamental principle of the philosophy of Theosophy; the second, a practical application of Theosophy to the facts of everyday life; the third, an illuminating comment on the signs of the times:—

MYSTERY DECLARED

The purpose of life is no mystery, but a lot of people who are half alive make a great mystery of it. Life is consciousness and the purpose is an expanse of consciousness, and whoever has light has life and he who has more light has more life, and light is the absolute.

DOES ANGER CORRECT?

Not so long ago we passed a small garden in which stood a sunny-haired baby plucking from a rose the bright red petals and watching them float like fairy boats to the green grass at her feet. Then came a storm and a tragedy. A dark being sprang from nowhere with a terrible shadow upon its face and harsh words upon its lips. The being shook the baby roughly by the arm, the baby was smiling like an angel. There was anger in that clutch at the rose-child's arm and there was a blow in the words that accompanied the grasp. Then the creature went away and we rubbed our eyes in wonder because it was dressed like a woman.

BUSINESS IS BUSINESS

The American Lutheran Survey boasts that an Indiana congregation runs a baseball team of which the pastor is manager and a deacon the pitcher; an opera troupe conducted by the choir; a moving-picture show in which the Sunday-school children are exhibited throwing somersaults; a building association composed of the elders, and a real estate exchange conducted by the sexton. Can you beat it?

Never has an event evidenced more widespread crying need of a knowledge of the laws of life—Theosophy—than the responsible death of the Bollinger baby. Whether or no the physician in charge was simply using publicity methods, as his lurid newspaper articles would indicate, or honestly convinced that he was doing a service to the baby and humanity by ignoring the responsibility of what knowledge he had, a lack of knowledge of Life itself is really the point at issue. Yet so impacted in our very natures is this knowledge, that even across the physician's brain-pan flashed a glimmer of the truth. Did not the eye of the infant vision to him a torture-chamber of the Middle Ages? And then the curtain of his own personal ideas dropped down, obscuring the fact that the physical body comes into life for the purposes of the soul; that whatever more of days his knowledge could add to the life of that infant would further expiation for evil done in its past; that every minute spent in that body was a precious opportunity. To him, that body was a defective instrument—that alone. As a visitor at the hospital remarked, while the baby's fate still hung in the balance—Feodor Dostoevsky, one of the greatest novelists the world has produced was born a defective and epileptic! Who shall say, indeed, what tools are needed by the Ego?

So then, a knowledge of Karma would have bestowed upon that Eg its body for a longer opportunity; it would have spared that physician an the parents a hard reckoning in some future life, and it would also hav spared the nation a re-enforcement of that materialistic basis to which ar due such movements as Eugenics, and the decadent Greek method of—is not fair to say?—the murder of the physically defective.

We are going far in selfishness when we so shirk our responsibilities a to constitute ourselves Karmic agents in the matter of life and death—whe the motive of expediency prevails against the right of the Ego to the plac he has sought and made for himself in the world. Futile indeed is the argu ment that a century ago the baby would have died from ignorance of how t succor. It was not so born! It was born under Karma in an age when lif could have been preserved for it, when it was entitled to as much assistanc as any other Ego at the hands of his fellow-men. Knowing the Law, w can afford to place reliance on it.

The case should fire all Theosophists with greater devotion in combatin false ideas with the stern truths of Theosophy.

How much real Theosophy lies unnamed in the hearts of many of ou present writers is evidenced very often in these days of conflict when dee feelings rise to the surface. Hermann Hagedorn's "The Heart of Youth (published in *The Outlook* of November 24th) is a sincere cry against th materialism of the age. There is also a strong arraignment against thos who are engaged in the practice of exchanging what they have of spiritua power for pelf. In the figure of Fra Angelo, "the wandering good man," w see the Master who through knowledge and self-sacrifice has risen so far be yond the physical as to obtain control of physical laws. We have a pitifu little figure in Rabelin, the ambitious youth whose

"Fault is that he tries to heal
Ere he himself is healed."

Arabis, the dying princess, is symbolic of faith, impotent without knowledge

In the Prologue these significant lines occur:

"You said that thoughts were nothing. What a web
Have now the weavers made of that thin silk
The spider-brain spun of the love of things
The eye could see, the ear could hear, the hand
Could finger, squeeze and claw. Ah, what a web
Of gray inconsequential seeming threads!
The modish thoughts, the meat-and-money thoughts—
In webs, in webs, in iron curtains, proof
Against whatever fires of poesy
Burn in white aspirations from our lines,
They hang between us and your inner eyes,
Those better eyes, the pure eyes of the soul.

. . . . . For an hour lift up
The veil that holds you prisoners in this world
Of coins and wires and motor horns, this world
Of figures and of men who trust in facts,
This pitiable, hypocritic world
Where men with blinkered eyes and hobbled feet
Grope down a narrow gorge and call it life."

This dramatic poem or poetic drama ends with a hymn which sounds a a trumpet call to the return of things spiritual, and reminds one of the fervo of Kipling's Recessional.